

The Journey to Heaven.

If adverse winds arise and blow,
Around our floating barque,
May we not then begin to know
That light succeeds the dark?
And though the dread tempestuous waves
Do wait us to the strand,
May we not know that God is there
To hold us in his hand?

We will, Ah, yes; we're going on
Like true and honest men,
Our earthly work is not yet done
But will be if we can.
Our sails are spread we're outward bound
On life's great trial trip
And if we're wrecked we may be found
Still clinging to the ship.

SUSAN SIDLE.

East Coventry, Pa.

An Appeal.

For we be Brethren Gen. 13: 18. In our appeal to you, it is with a view that you first read the Scripture cited; and you that are not familiar, read the entire connection, and then you can be the more fully prepared to make the application. There was strife between Abraham's servants and Lot's. And in order to avoid the severing of that fraternal feeling, that had always existed between them, he makes a fair proposition and it was accepted. The contention was at an end at once, and good results followed. Now you will remember there was no third party to interfere in that case, and say we will take the middle ground. It was to the right or left: no advantage to be taken in this matter.

Now you will remember there was a similar proposition made between the two elements of the G. B. Church at one time. The Old Brethren, were to withdraw in peace by mutual consent, and we who did not have the same views of the usages of the church, and in fact a large percent of the members had as we can testify, never promised to confirm to anything but the Gospel. We were to go on our way in peace, but just about that time, the Conservative party interfered. Busy Bodies in the form of Elders at once began the work of Expulsion, regardless of the character of the person he must go out; and be called a heathen and publican. Many things were said and done that were a shame to a Christian people, and let them be in the forever past. But the present demands that we lay aside the dead weights of opinions and forms and like the old prophet say there shall be no strife between us for we are brethren.

If we have a Church-House, you can use it and are welcome. We go still a step further if you come to our services we will treat you just as well as we know how.

Now I make this appeal to you Elders that recently counseled together, why could not you consent to go to work on the gospel alone? You preach Christ as the head of the church, the Old Brethren have the one side, and we take the other. Will you please explain where your side comes in? Do that from a scriptural stand-point, and you will have something to improve your time, in a better way than you can in saying and doing things as you have in the past. Many of you are my kindred and are near to me, and I have often while considering some things I hear, wondered if the gall is not exhausted. If I had a dollar for every tear of tribulation I have shed in the last 14 years the College Debt and Mission Fund would have been remembered in a substantial way, but I no longer weep over these matters. I see too plainly the finger of God in this work. He does all things well and all things work together for good to them that love him. May we sing "We all Oh, Lord, have gone astray; happy the man of heart upright who harbors not revengeful spite, and the mists will clear away."

R. K. BINKLEY.

Popular With One Man.

A railway gate-keeper who, one cold night, required every passenger to show his ticket before passing through to the train, and was rewarded with considerable grumbling and protesting, was told by Major Whittie, "You are a very unpopular man to-night."

"I only care to be popular with one man," was the reply, "and that is the superintendent." He

might have pleased the passengers, disobeyed orders, and lost his position. He was too wise for that; his business was to please one man—the man who hired him, gave him his orders, and rewarded him for faithfulness, and who would discharge him for disobedience.

The servant of Christ has many opportunities to make himself unpopular. There are multitudes who would be glad to have him relax the strictness of his rules, and grant to them some indulgence which his Master forbids. If he is their servant they demand that he should consult their wishes; and if they hire him and pay him, they think they should have the right to control him. But if he serves them he cannot serve the Lord. "No man can serve two masters." He who tries to be popular with the world will lose his popularity with the Lord. He will make friends, but he will lose the one Friend who is above all others. He will win plaudits, but he will not hear the gracious word, "Well done!"

The servant of God should seek to be popular with one man, and that man is "the man Christ Jesus;" He who is over all, who is higher than the highest, mightier than the mightiest, and whose approval is worth more than all the world's applause whose blessing will make us glad to all eternity.

Compel Them to Come In.

In the "Life and Times of Hedding," this incident is related: About the year 1806 Ebenezer F. Newhall, a young preacher, made a tour on foot through parts of Vermont, and extended his travels beyond the line, into Canada. His soul was stirred within him as he witnessed the moral and religious destitution of the people, and he commenced exhorting them to fly from the wrath to come. "Often I rested my weary limbs," said he, "by sitting down and reading in my Bible, and kneeling in prayer. Soon I came to a small opening—found a log hut—stopped—talked, read, sung, and prayed with them; and then inquired if there was a house two or three miles ahead where I could stop over night and hold a meeting, and was informed that there probably was. So on I went, calling on every family and praying with them. All seemed glad to see me, and promised to follow on to the meeting. As I came to the third opening I called at the first log hut, and found it inhabited by a very poor woman. I invited her to go to the meeting. She said, 'I have no clothes but these I have on, and they are not suitable for such a place.' I replied, 'Don't stop for that; just wash you clean and go: God may meet you there, and wash away all your sins, and clothe you with salvation.' 'But I have no shoes,' she continued. 'No matter; God may put on your feet the gospel shoes.' 'Then I have no bonnet.' 'Well God can put on your head the crown of life.' 'Neither have I any cloak.' 'Dear woman,' said I 'make no more excuses; throw a sheet over your shoulders, and if you find Jesus, as you may, you will not be sorry you went, even if you should go ragged and barefoot, since it is the best your poverty allows.' I then passed on to the next house. With cheerful looks they welcomed me to the hospitalities of their house, sent notice of the meeting the other way, and thanked me for inviting people as I came along. They soon assembled from several miles around; and the poor woman was among them, with rags sewed on her feet, and a sheet doubled and flung over her head, and her children by her side. How easy it was to talk to people hungry for the bread of life! My soul was happy, and praised God. In the morning I passed on my journey through the woods, feeling that God was my support and comfort. I tarried a few weeks and held some meetings. The Lord moved upon the hearts of the people, and many were brought to rejoice in God." With such zeal and faithfulness it is no wonder that lost sheep were gathered into the fold of God. Would that more such servants could be sent into the highways to seek lost sinners and "compel them to come in."—SAFEGUARD.

No where can a man go that temptation cannot find him. Temptation possesses a free pass on all the railroads, a free berth in all the school rooms, and business offices, and play-grounds, and even to the church.

The Love of God.

When man would make a definition of God, he breaks up the white light of the divine nature into a prism of seven distinct attributes, which constitute the fulness of divine being and in regard to which God is said to be infinite, eternal and unchangeable. Thus human definition strives to comprehend the nature of God. But the Bible has a shorter way. It does not try to make a prism of distinct colors. It leaves the white light unbroken, and compresses all definitions into the terse statement that God is love. Logicians would distinguish and say the definition that God is love is not a definition, but a judgment, it tells us something about God, but not inclusively. And yet, we are persuaded that a careful analysis would disclose that in the fact that God is love all the other attributes of his nature are comprehended. It is simply the unanalyzed light of the divine being, and expresses his nature more fully and exactly than could be done in any other judgment. God in his relations to us is a great many things. But all those relations may be traced directly or indirectly to the central fact that loving is of the very nature of God, just as shining is of the very nature of the sun.

So when the Bible says God loves this world, we understand that his goodness irradiates it, just as the presence of the sun supposes daylight. And as daylight goes everywhere, so does the divine love. There is a constant tendency in us to narrow the range of God's love. We think readily that he loves us, and our children, and the churches, and good and orthodox people. We find it difficult sometimes to realize that he loves the unlovely and the guilty, and the outcast. Yet, if he did not, we would assuredly never have had a Savior. When the sun rises it is not merely to reflect his image in our fountains, but to pour his light across all the far-off waters; not merely to beautify our gardens, but to touch deserts and desolate mountains and icebergs. So God's love goes abroad throughout the world. That is the encouragement for all missionary work. We never could wake up a human love to God save by the announcement that the divine love is poured out upon the world, and that none are so lowly and far off that God does not love them. How jealously we guard other attributes of the divine nature, when we often dishonor him by bounding his heart. We do not think of putting any limit to his knowledge. We say, without qualification, he knows all things. And so he sees all things. And his power is unlimited. But we often put bonds on his love by measuring it by human desert. We often scorn bad people, pass by on the other side, refuse them help; they are outside the pale of our sympathies. And our secret or avowed justification of it is that they are out of harmony and so out of favor with God. But if this world were out of favor with God it never would have a Savior. And if the worst of it were outside of his love he never would have said, "preach the gospel to every creature." Who are we that we should limit heaven's compassion, or wall people out of hope, on the measure of our own respectability?

It is a wonderful truth that God is so great in his goodness that he can take this dark and wretched and dying world in his arms and nurse it back to life, as a mother would nurse her sick babe. Because he is so great in love he picked it up in the arms of his compassion when it was at its saddest and wickedest. He looked upon it with loving eyes and rained the tears of his own Son on its stricken face, and spoke to his Son and servants, the most marvelous words of love that ever were uttered. No wonder when Jesus would put that love into words, even he could only say, "God so loved the world." He left a blank in his expression and said those who can understand what the surrender of the only begotten Son is, may fill up that blank as they are able. Even best human love escapes definition and measurement. Much more the love of God. For in it is all the history of redemption, all the blood of the prophets, all the suffering of Christ, from the hour when he left his home to the hour when he broke his heart over the world, and all the history of centuries since.

SELECTED.